بســـــمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

Magazine of Majlis Ansarullah UK

ANSARUDDIN

JANUARY-FEBRUARY 2006 **Vol. 3 No.1** **Sulah - Tableegh 1384 HS**

Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to khilafat. Insha-Allah

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Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Rd,
Morden, Surrey, SM4 5PT
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Title and Photographs by: Mr Umair Aleem

Printed by: Fine Impressions (uk) Ltd.
Unit 2 & 3, Rear of 24-26 Morden Hall Road, Morden, Surrey SM4 5JF Tel: 020 8646 3456

Editorial

Religious Persecution in Pakistan

In 1974, the so-called religious leaders in Pakistan presented a petition to the government to declare Ahmadi Muslims as non-Muslims. At that time almost all the politicians joined hands with the mullahs to gain cheap fame and to protect their political interests. While addressing the national assembly in Pakistan, Hadhrat Khalifatul Masih III (ra), clearly warned all the religious leaders and particularly politicians that they are playing with fire, the flames of which would reach far and wide, resulting inevitably in disastrous consequences. The whole country would come under the grip of such misfortune that it would not be possible to get rid off the bad presage. Huzoor particularly warned the Shia Muslim sect that such a move would have detrimental effects on the peace and harmony of their own community. However, religious hatred was at its peak at that time and nobody paid any attention to the admonition.

God blesses His chosen and righteous persons with illuminated discernment and they deal with affairs in the light of God-gifted wisdom. To honour them, God decrees the same, which they utter and conclude. It has been recorded in Pakistani history that the same events about which Hadhrat Khalifatul Masih III had warned, took place.

The fervour of religious hatred reached its heights and the internal peace and security of the country was shattered forever. For those who had manoeuvred to prevent Ahmadis from entering their mosques and deprived them of the right to worship, it became for themselves a torment and punishment to attend mosques: Sunni Muslims invaded the mosques of Shias and, in retaliation, the Shias attacked the Sunnis resulting in massive bloodshed unparalleled in history. On the incitement of mullahs, countless Muslims were mercilessly murdered during worship resulting in mosques resembling slaughterhouses. As both sects were equally involved in such heinous acts and revenge, it seemed a punishment from God for their atrocities.

It is crystal clear that these murders and revenge attacks are due to their differences in religion and political stance. On the other hand, the history of the Ahmadiyya Community over a century clearly shows that its followers have never attacked anybody despite numerous atrocities committed against them. They have never avenged oppression with tyranny. Their businesses were destroyed, homes have been looted and burned down, they were driven out of their homeland and even murdered mercilessly. Their only crime being that they accepted the chosen one sent from God. Ahmadis have never retaliated to such atrocities and have always followed in the footsteps of their Master, the Holy Prophet (pbuh) showing patience and remaining steadfast.

A few years ago, eight Ahmadis were martyred during worship in Ghattialian, a small town in Pakistan. Recently, a similar attack took place in Mong, another small town in Pakistan, killing eight Ahmadis during their Morning Prayer in a mosque during the sacred month of Ramadhan. Amnesty International and other agencies involved in the welfare of the human rights have expressed their concerns about the situation in Pakistan. They have pointed out that no necessary action has been taken against those responsible for the murders in Ghattialian and fear that the same will happen to those responsible for the killings in Mong. They have expressed grave concerns about the safety and future protection of Ahmadis in Pakistan and have worries that atrocities will continue unless the oppressors are dealt with appropriately.

It is an extremely sad fact that the government and the law enforcing agencies clearly recognise the culprits but are shamelessly hesitant to bring them to justice. This clearly reflects their senselessness and stone-heartedness. It is mandatory upon the rulers and those in power to protect the lives and honour of each and every citizen regardless of any differences in belief, colour or creed. The government of Pakistan has utterly failed in this respect. Beyond the shadow of any doubt, they will be answerable before God. Would that they ponder over the fate of their predecessors with regards to how severely Allah Almighty dealt with them.

As far as religious fanatics are concerned, those who prevent people from worshipping Allah in the mosques will face humiliation in this world and severe punishment in the world hereafter. Places of worship are built so that people may worship their Lord. Those who place obstacles so that worship of God cannot take place are making themselves liable for severe chastisement from Allah. Due to repeated atrocities against His chosen and righteous people, sometimes Allah makes the whole nation suffer from serious consequences in the form of various natural disasters. Would that they ponder over this and fear Allah and repent.

Darsul Qur'an

The Fate of Martyrs in the Cause of Allah

﴿وَ لَاتَقُوْ لُوْا لِمَنْ يُقْتَلُ فِىْ سَبِيْلِ اللهِ اَمْوَاتٌ ط بَلْ اَحْيَآ ءٌ وَّ لٰكِنْ لَّا تَشْعُرُوْنَ﴾

Translation:

"And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not."(Al-Baqarah, 2:155)

Commentary:

The teaching about steadfastness naturally brings in the question of sacrifices that Muslim were making in the cause of Islam. Therefore, the Holy Qur'an suitably refers to the subject of martyrs. Death is not the end of life, and in this respect believers and non-believers stand on the same footing and enjoy no distinction. Nor it would be wrong to speak of them as dead in the ordinary sense of the word. But the word "Ahyya" or living has been used here about martyrs in a special sense.

Importantly, the word "living" as used above is, in this sense, applied to him whose work, or more properly speaking the cause for which he lays down his life, does not come to an end with his death. The verse, therefore, points out that those who lay down their lives for Islam should not be regarded as dead, because the cause for which they gave their lives still stands and is all the more strongly upheld by others who take their places.

Again, according to the Arabic idiom, "living" is also one whose blood is avenged. The verse implies that as full satisfaction is taken for the blood of Muslims killed in the way of God, not only in the sense that far more non-Muslims join the fold of Islam than those killed in the wars but also in the sense that the number of non-Muslims killed is much larger than those killed among the Muslims, therefore Muslim martyrs are not really dead.

The word "living" may possess yet another significance. As a rule, life after death does not fully begin immediately after death. The soul of man continues in a state of torpor for some time after death. This period varies with different persons according to the degree of their spiritual purity. As martyrs sacrifice their lives for the sake of God, their souls do not remain long in torpor but are quickly revived into a new life. This is one of the reasons why martyrs are called living, not dead.

The verse comprises a great psychological truth, which is calculated to exercise immense influence on the life and progress of people. A community that does not duly honour those of its members who lay down their lives for the cause for which the community stands sows the seeds of its ruin. Again, a community which does not arrange to remove the fear of death from the hearts of its members seals its own fate. The verse under comment provides an effective safeguard against both these dangers.

Dars-ul-Hadith

Striving in the Cause of Allah

Anas relates that the Holy Prophet said: Strive against the idolators with your belongings, your persons and your tongues (Abu Daud).

Abu Hurairah relates that the Holy Prophet said: He who observes the fast for a day in the cause of Allah will find that Allah has dug a moat between him and the Fire as wide as the distance between heaven and earth (Tirmidhi).

Abu Sa'id Khudri relates that a man came to the Holy Prophet and asked: Who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked: And after him? He said: A believer who worships Allah in a mountain valley and spares people all mischief (Bokhari and Muslim).

Abu Yahya Kharaim ibn Fatik relates that the Holy Prophet said: He who spends in the cause of Allah has his reward seven hundred times (Tirmidhi).

Amr ibn Abusah relates that he heard the Holy Prophet say: He who shoots an arrow in the cause of Allah has merit equal to the freeing of a slave (Abu Daud and Tirmidhi).

Abdullah ibn Abi Aufa relates: On one of the occasions when the Holy Prophet encountered the enemy he waited for the decline of the sun and in the meantime stood up and addressed the people saying: Do not desire a brush with the enemy and continue to supplicate Allah for security. But when you meet the enemy be steadfast and remember that Paradise lies under the shadow of swords. Then he supplicated Allah, Revealer of the Book, Driver of the clouds, Defeater of hosts, vanquish them and succour us against them (Bokhari and Muslim). .

Abu Hurairah relates that the Holy Prophet said: A martyr does not suffer when he is slain anymore than one of you suffers from being bitten by an ant (Tirmidhi).

Anas relates that the Holy Prophet said: He who supplicates sincerely for martyrdom is granted it, even though he is not slain (Muslim).

Anas relates that some people came to the Holy Prophet and requested that he should send some men with them who should teach them the Qur'an and the Sunnah. He sent with them seventy men of the Ansar who were known as qaris (Reciters) among them my maternal uncle Haram. These people used to recite the Qur'an and occupied themselves at night with teaching and learning it. During the day, they brought water to the mosque and gathered wood for fuel which they sold and with the proceeds of which they purchased food for those who remained in attendance in the mosque and the needy. These people were sent by the Holy Prophet with those who had asked for them but were slaughtered treacherously on the way. While they were being slaughtered, they supplicated: 0 Allah, convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us. A man approached Haram from his back and transfixed him with his spear, whereupon Haram cried out: By the Lord of the Ka'aba I have achieved my purpose. The Holy Prophet informed his Companions: Your brethren have been slaughtered and they supplicated: O Allah convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us (Bokhari and Muslim).

کلام الامام

حضرت اقدس مسیح موعود علیہ الصلوٰۃ والسلام کو جو عظیم الشان پیشگوئی بابت مصلح موعود عطا ہوئی تھی۔ اُس میں توّے سے زائد بشارتیں عطا کی گئی تھیں۔ اس پیشگوئی کا ہر ہر لفظ ایسا ایمان افروز ہے جس کی تشریح میں کتب رقم کی جاسکتی ہیں۔ ذیل میں اس پیشگوئی کا منتخب حصہ ہدیۂ قارئین کیا جارہا ہے جسے حضرت اقدس علیہ السلام نے اپنے اشتہار میں تحریر فرمایا تھا:

"قدرت اور رحمت اور قربت کا نشان تجھے دیا جاتا ہے۔ فضل واحسان کا نشان تجھے عطا ہوتا ہے اور فتح اور ظفر کی کلید تجھے ملتی ہے۔ اے مظفر تجھ پر سلام۔ خدا نے یہ کہا تا وہ جو زندگی کے خواہاں ہیں موت کے پنجہ سے نجات پاویں اور وہ جو قبروں میں دبے پڑے ہیں باہر آویں۔ تا دین اسلام کا شرف اور کلام اللہ کا مرتبہ لوگوں پر ظاہر ہو اور تا حق اپنی تمام برکتوں کے ساتھ آجائے اور باطل اپنی تمام نحوستوں کے ساتھ بھاگ جائے اور تا لوگ سمجھیں کہ میں قادر ہوں جو چاہتا ہوں کرتا ہوں اور تا وہ یقین لائیں کہ میں تیرے ساتھ ہوں اور تا انہیں جو خدا کے وجود پر ایمان نہیں لاتے اور خدا اور خدا کے دین اور اس کی کتاب اور اس کے پاک رسول محمد مصطفیٰ ﷺ کو انکار اور تکذیب کی نگاہ سے دیکھتے ہیں ایک کھلی نشانی ملے اور مجرموں کی راہ ظاہر ہو جائے۔"

"اس کے ساتھ فضل ہے جو اس کے آنے کے ساتھ آئے گا، وہ صاحب شکوہ اور عظمت اور دولت ہوگا۔ وہ دنیا میں آئے گا اور اپنے مسیحی نفس اور روح الحق کی برکت سے بہتوں کو بیماریوں سے صاف کرے گا۔ وہ کلمۃ اللہ ہے کیونکہ خدا کی رحمت غیوری نے اسے اپنے کلمہ تمجید سے بھیجا ہے۔ وہ سخت ذہین وفہیم ہوگا اور دل کا حلیم اور علوم ظاہری و باطنی سے پُر کیا جائے گا اور وہ تین کو چار کرنے والا ہوگا (اس کے معنے سمجھ میں نہیں آئے)۔ دوشنبہ ہے مبارک دوشنبہ۔ فرزند دلبند گرامی ارجمند۔ **مظهر الاوّل و الاخر۔ مظهر الحق و العلاء۔ کان اللّٰہ نزل من السّمآء**۔ جس کا نزول بہت مبارک اور جلال الٰہی کے ظہور کا موجب ہوگا۔ نور آتا ہے نور جس کو خدا نے اپنی رضامندی کے عطر سے ممسوح کیا۔ ہم اس میں اپنی روح ڈالیں گے اور خدا کا سایہ اس کے سر پر ہوگا۔ وہ جلد جلد بڑھے گا اور اسیروں کی رستگاری کا موجب ہوگا اور زمین کے کناروں تک شہرت پائے گا اور قومیں اس سے برکت پائیں گی۔ تب اپنے نفسی نقطہ آسمان کی طرف اٹھایا جائے گا۔ **و کان امراً مقضیا**۔"

(اشتہار ۲۰/فروری ۱۸۸۶ء)

خدا تعالیٰ نے اپنے فضل سے جس موعود فرزند کی بشارت مذکورہ زوردار الفاظ میں اپنے پاک بندے اور مسیح محمدی کو عطا فرمائی تھی، جب وہ بیٹا عطا فرمایا گیا تو اُس کی زندگی کا ہر دن بھی ایک نشان کے طور پر محفوظ رکھا گیا۔ بچپن میں ہی آپ مختلف امراض کا شکار ہوگئے اور اس وجہ سے آپ کی بینائی بھی بہت کمزور ہوگئی۔ نیز آپ مروّجہ دنیاوی تعلیم حاصل کرنے سے بھی محروم رہے۔ لیکن اس کے باوجود خدا کے سایہ میں پروان چڑھنے والے اس بچہ نے بڑے ہو کر اسلام کی خدمت کے وہ شاندار کارنامے سرانجام دیئے جن کی بدولت آپ کا اسم گرامی ہمیشہ تاریخ میں اسلام کی خدمت کرنے والوں میں سنہری حروف میں لکھا جائے گا۔

Writings of the Promised Messiah (as)

Fighting in the Cause of Allah

Striving in the cause of Allah which is designated *Jihad* is a doctrine the philosophy of which needs to be clearly understood. Failure of its appreciation has caused many people in the middle centuries of Islam and in this our own age to entertain serious misconceptions concerning it which has rendered the teachings of Islam open to the criticism of its opponents, whereas Islam is a holy religion which is a mirror of the law of nature and manifests the glory of God.

The root of the Arabic word *Jihad* means striving and has been metaphorically applied to fighting in the cause of religion. Why did Islam have to resort to fighting and what is the purpose of *Jihad*? With the very birth of Islam it was confronted with great difficulties and all peoples conceived enmity against it. It has always been the case that on the advent of a Prophet or a Messenger his opponents, perceiving that his followers are a company of earnest, righteous and courageous people who are likely to march forward quickly, begin to entertain rancour and jealousy against them; more particularly is that the case with the divines and leaders of other religions.... They begin to devise projects to harm the new faith. … God who does not permit that cruelty and mercilessness should exceed all bounds turned with compassion towards His persecuted servants and His wrath was kindled against the wicked, and He informed His servants through the Holy Qur'an that He was a witness to everything that had been inflicted upon them and that He now gave them permission to oppose their opponents and that He was Mighty and would not leave the wrongdoers unpunished. This was the commandment which was designated *Jihad*. It was set forth in the following words: Permission to fight is granted to those against whom war is made, because they have been wronged and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly (22:40-4l) *(British Government and Jihad, pp. 1--4)*.

Taking Up Arms Against A Just Non-Muslim Government Is Not Permitted

It should also be remembered that Islam permits the taking up of the sword only in opposition to people who themselves take it up first, and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that the Muslims while they are the subjects of a non-Muslim sovereign who deals with them with justice and equity should take up arms against him as rebels. According to the Holy Qur'an this is the way of the wicked and not of the righteous. But the Torah has not made this distinction clear at any place. This shows that the Holy Qur'an in all its commandments, whether of majesty or of beauty, adheres to the straight line of equity, justice, mercy and beneficence and is unique in this respect also among all the scriptures *(Anjam Aatham, p. 37)*.

It is a great error on the part of our opponents that they imagine that revealed guidance must under no circumstances inculcate resistance to the enemy and should demonstrate its love and mercy only by way of meekness and gentleness. Such people imagine that they display great reverence for God, the Lord of Honour and Glory, by attributing to Him only the qualities of gentleness and tenderness. But those who are given to reflection and pondering can easily perceive that such people are involved in gross and obvious error. A contemplation of the Divine law of nature clearly shows that it certainly is pure mercy. But that mercy does not manifest itself by way of gentleness and tenderness in all circumstances. Like an expert physician, it sometimes administers a sweet draught to us and at other times it prescribes a bitter medicine for us.

No true Muslim has ever believed that Islam should be spread by the sword. Islam has always been propagated through its inherent qualities. Those who, calling themselves Muslims, seek to spread Islam by means of the sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts *(Tiryaqul Qulub Now printed in Ruhani Khazain (London, 1984), Vol. 15, p. 3 5, footnote)* .

Islamic Terrorism?

By Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV (ra)

Part I I

We have seen that Islam is condemned as a barbaric religion which upholds terrorism, preaches hatred and intolerance and divides adherents into opposing camps of bloodthirsty foes. This is not surprising. There are fringe benefits to be obtained by those who design, plot, implement and provide the instruments of destruction to the most unfortunate warring factions of the Muslim *umma.*

Incidentally, the term 'Islamic terrorism' leads to another interesting term which has been coined by the Western media in the last decade: 'Islamic nuclear bomb'. Pakistan is alleged to possess this. Of course, there has to be an Islamic nuclear bomb if there is any such thing as Islamic terrorism. Maybe some other terms applicable to various modes of war will become attached to the prefix 'Islamic'. Why do we not hear of a Christian nuclear bomb, a Jewish nuclear bomb, a Hindu nuclear bomb, an Apartheid bomb or a Shinto bomb? It is strange that with the possibility of referring to thousands of other 'religions' bombs, the Western media has chosen only to pick upon, identify and censure the single Islamic bomb, whose very existence is doubtful.

As stated earlier, the real forces at work are not truly and essentially religious in character. Why single out 'Islamic' whenever terrorist forces are at work today in Muslim groups or countries? Those powers responsible for the prolongation of the Iraq-Iran war by ensuring a constant supply of arms cannot escape their responsibility for the immense waste of life and property and the indescribable human suffering that has resulted from it. Whatever their ulterior motives may have been, they will only help Khomemism to survive longer. Had the warring countries been left alone with their meagre resources, Khomeinism might have started to decline.

Among other things, this war revived and strengthened a nationalist spirit which diverted the attention of the Iranians from internal problems towards the threat of an external enemy. It would be surprising had more disillusionment not arisen within Iran, possibly resulting in an open challenge to and even rebellion against Khomeinism. Within Iran, there is a very strong tendency towards assessing the values of the revolution and judging its pros and cons. Though a major part of the elite has been wiped out, the intellectuals who have survived are bound to reassess their losses and gains during the Khomeinian revolution. A move towards finding a new order for Iran could be imminent.

During the war, the need to keep up the morale of the common masses in Iran was amply met by the excitement of the conflict. When Iran runs out of morale, that will be the day of great uncertainty. Whether the present regime is replaced by leftist or rightist forces or by whatever is left of the middle-roaders, there will certainly be a great battle to gain supremacy and take over the government. Everything will go back into the melting-pot and nobody can say for certain what is in store for Iran. Allah knows best. I can only pray for the people of Iran that their difficult times may come to a peaceful and happy conclusion. They are a brave and gifted people indeed. They have suffered so much in the past and are still suffering, both at the hands of non-Iranian and Iranians—and, ironically, they have also acquired a bad name into the bargain. May Allah shower mercy upon them and deliver them from their great predicament.

Now we turn to another aspect of the Khomeinian revolution in Iran. Soon after coming to power, Ayatollah Khomeini planned not only to change the life-style of Iranian Muslims from overt or covert foreign domination, but he also committed himself to bring about similar revolutions in the neighbouring Muslim states. He also made it known to the Muslim world that he would play a stronger role in helping the Palestinians and defeating the Zionist forces. Obviously, neither the other Muslim states nor the state of Israel were willing to receive couriers of the Iranian revolution with open arms, so the export could not be effected through legal and peaceful means. Iran has failed to deliver the revolutionary goods to neighbouring Muslim countries. It has achieved a measure of success, without doubt, in the Palestinian-Israeli sector. As I have already explained, the terrorist activities carried out in this area, whether directed against Israel or against representatives of Western powers, take their license not from Islam but from the philosophy of the Iranian revolution alone.

The growing talk of militancy and the use of force which we hear need to be carefully analyzed before we can understand the importance of this bizarre phenomenon. The narrow, non-tolerant attitude is certainly becoming more popular with the Muslim 'clergy' in almost all Muslim countries. The responsibility for this mainly lies on the shoulders of Saudi Arabia, which is attempting to capture the imagination of the whole Muslim world and seems resolved to spread its political influence under a religious guise. As it enjoys the unique advantage of being the custodian of the two holiest cities in Islam, Mecca and Medina, it is certainly in a position to exploit this situation to its best advantage.

The religious philosophy of the Saudis emanates from Wahabism, which draws its inspiration from the non-tolerant world of medieval Islam rather than from the more understanding and benign Islam of the time of the Holy Prophet (pboh). The spread of Saudi influence is aided by Saudi petro-dollars and the colossal size of Saudi bank balances in major banks throughout the world. It is to the credit of Saudi Arabia that part of the interest accruing from these colossal investments is being used to form channels of aid from Saudi Arabian coffers to the poorer Muslim nations with sizeable Muslim populations. More often than not, this aid is provided not to boost their ailing economies, but to build mosques, training schools and institutes producing scholars of a Saudi brand.

Hence, wherever you follow the flow of Saudi aid, you will also observe a rapid increase in the narrow, non-tolerant attitudes of Muslim 'clergy'. No doubt, when the Christian world hears these voices roundly condemning all non-Islamic values and preaching jihad (that is, holy war), against non-Islamic governments, they are led to believe that the talk of this holy war will readily be translated into actual belligerency. What is happening is in fact completely different.

The Muslim 'clergy' talk loudly about holy wars and the utter destruction of non-Islamic forces. What they actually mean by no Islamic forces is not Christian, Jewish, Buddhist, or atheist forces. According to their view, all Muslim sects other than their own are either not Muslim in their character or hold to doctrines that render them liable to earn the wrath of Allah and His true servants. The real enemies of Islam, as they discern them, are not non-Muslims but some sects of Islam within the world of Islam. The awakening militant tendencies are much more directed by Muslims of one sect against Muslims of another sect than against non-Muslims. This is why so much stress is laid by them on capital punishment for apostasy. That is their weapon against Muslims who differ on some doctrinal issues from the majority sect of a country. These sects are, in fact, dealt the death blow in two steps - first, their doctrines are declared to be non-Islamic, which earns them the title of apostates; and second, the doctrine of death being the penalty for apostasy, they are considered liable to be executed.

A neutral observer will agree that this growing militant tendency is creating disorder among the Muslims themselves and that it is responsible for generating extreme hatred in the hearts of adherents of one sect against the adherents of another.

As far as the non-Muslim powers are concerned, they can feel completely safe and should rest assured that there is no danger whatsoever to them from the so-called militant tendencies of the Muslim world. To demonstrate this, one has only to consider the relationship of Saudi Arabia with the West, particularly the USA. It is inconceivable that Saudi Arabia or countries under her influence could even dream of raising the sword against the USA or her allies. The Saudi regime is 100 per cent dependent for survival on the USA. Almost the entire wealth of the ruling family is deposited with American and Western banks. On top of this, the dependence upon the West for internal and external security is so obvious that it need not be dwelt upon here. These two factors alone guarantee that neither Saudi Arabia nor any Muslim country under her influence can ever pose a threat to the non-Muslim West. Moreover, the very fact that none of the Muslim states is today self-reliant in its production of war materials, and has to depend either upon the West or East for all of its defensive or offensive requirements, provides more than enough of a guarantee for the safe and peaceful conduct of their relations with no Muslim powers. The same principle is applicable to countries like Libya and Syria, which enjoy more cordial relationships with Eastern powers than with Western ones.

No one who has even a remote understanding of modem warfare can imagine a real threat from so-called 'Islamic' militancy. Of course, there is danger in these growing tendencies and one is bound to be perturbed by them. The danger from 'Islamic' militancy is a threat to the world of Islam itself; it is an inward-looking threat which is destroying the peace of Muslims everywhere. All the intolerance, narrow-mindedness and bigotry which we observe in

the Muslim world today are playing havoc with the peace of the Muslim world. Alas!

I am conscious of the fact that, strictly speaking, the word 'terrorism' applies to acts of terror, attempts to cause bomb explosions, and so on. But I do not believe that this is the only type of terrorism the world is suffering from. I believe that whenever repressive measures are taken by governments against their own countrymen to still the voice of disagreement, those measures too should be included within the term 'terrorism' and be as strongly and roundly condemned as any other form of terrorism. I consider all oppressive measures taken by governments against the left or right within their own countries as terrorism of the worst type. When acts of terrorism are directed against foreign governments and take the form of the use of explosives here and there, or the hijacking of planes, such events gain a great deal of attention. World opinion sympathizes with the victims of such callous terrorist acts, as indeed it should. Such sympathies are not merely voiced, but are generally followed by constructive means to prevent and pre-empt such attempts in the future.

However, what about those hundreds of thousands of people suffering under the stem and merciless hands of their own governments? Their cries of anguish are seldom heard outside. Their cries of protest are very often muffled by the application of strict measures of censorship. Even if philanthropic agencies like Amnesty International draw the attention of the world to such cruel acts of persecution, torture, and denial of human rights, such events are only mildly condemned, if at all, by world governments. More often than not, these are considered to be internal matters for the countries concerned. Instead of being described as acts of terrorism, they are widely mentioned as government efforts to suppress terrorism in these countries, and to establish peace, law and order.

I am quite convinced that in essence all restrictive and punitive measures taken by a government against its own people to suppress a popular movement or suspected opposition, more often than not, go beyond the limits of genuine legal measures and end up as brutal acts of violence designed to strike terror in the hearts of a dissatisfied section of their own people. Humanity has suffered far more through such acts of State terrorism than through all acts of sabotage or hijacking put together.

As far as Islam is concerned, it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government.

There are, of course, regions of restlessness in the Muslim world where groups, organizations, and sometimes even governments, seem to be committed to acts of terrorism, violence and sabotage. Palestine, Lebanon, Libya and Syria are often in the news. In a majority of cases, those concerned happen to be Muslim by faith, but there are exceptions. Amongst Palestinians, for instance, there are many who have pledged themselves to terrorism against Israel, but happen to be Christian by faith. For convenience or through lack of knowledge they are all dubbed by the Western media as Islamic terrorists. In Lebanon, there have been Muslim terrorists and Christian terrorists, and also Israeli agents and soldiers involved at one time or another in terrorist activities which appal human sensitivities. But you will not hear of Jewish or Christian terrorism in relation to what is happening in Lebanon. All acts of violence are put together and wrapped up in the package of 'Islamic terrorism'.

As far as Salman Rushdie is concerned, no sane person with any real knowledge of the Holy Qur'an can agree with Imam Khomeini that his death sentence is based on any Islamic injunction. There is no such punishment for blasphemy in the Holy Qur'an or in the Traditions of the Holy Prophet of Islam. Blasphemy against God is mentioned in the Holy Qur'an in the following words: *'And abuse not those whom they call upon besides Allah, lest they, out of spite abuse Allah in their ignorance.'* (Ch. 6:109)

No authorisation has been granted to any man to inflict any punishment for blasphemy against God. Blasphemy was committed by Jews against Mary, the mother of Christ (as). It has been mentioned in the Holy Qur'an, where it says: *'And for their disbelief and for their uttering against Mary a grievous calumny.'* (Ch.4:151)

Again no punishment other than by God Himself is prescribed. It is both tragic and deplorable that Imam Khomeini has thus inadvertently maligned Islam rather than defending it, and has caused immense damage to the image of Islam in the free world.

The Imam of the Grand Mosque of Azhar, in Cairo, has already discredited Imam Khomeini's edict, and I

پکڑے گئے اوران کے مال ومطاع سب لوٹی گئی۔ کئی مسجدیں اورعمدہ عمدہ مکانات مسمار کئے گئے اور جہالت اورتعصب سے باغوں کو کاٹ دیا گیا۔ اوربعض جن میں اب تک ایک مسجد سکھوں کے قبضہ میں ہے دھرم سالہ یعنی سکھوں کا معبد بنا دیا گیا۔ اُس دن ہمارے بزرگوں کا ایک کتب خانہ بھی جلایا گیا جس میں پانسونسخہ قرآن شریف کا قلمی تھا جو نہایت بے ادبی سے جلایا گیا اورآخر سکھوں نے کچھ سوچ کر ہمارے بزرگوں کو نکل جانے کا حکم دیا۔ چنانچہ تمام مردوزن چھکڑوں پر بٹھا کر نکالے گئے اوروہ پنجاب کی ایک ریاست میں پناہ گزیں ہوئے''۔

(کتاب البریہ صفحہ ۱۵۴ تا ۱۵۷)

مندرجہ بالا واقعہ تقریباً 1802ء میں ہوا اور اس کے بعد مرزا عطاء محمد صاحب کپورتھلہ کی ریاست میں پناہ گزیں ہوئے۔ کچھ عرصہ کے بعد ان کے دشمنوں نے 1814ء میں انہیں زہر دے کر ہلاک کروادیا۔ آپ کے فرزند ارجمند مرزا غلام مرتضیٰ صاحب جو کہ حضرت مسیح موعودعلیہ السلام کے والدِ محترم تھے بڑی ہمت کے ساتھ ان کا جنازہ قادیان میں اپنے آبائی قبرستان میں تدفین کے لئے لے کرآئے اور باوجودسکھوں کی مزاحمت کے اپنے خاندانی قبرستان میں دفن کرنے میں کامیاب ہوگئے۔ یہ زمانہ آپؑ کے خاندان کے لئے بہت مصائب کا زمانہ تھا اورجلاوطنی کے دور میں آپ کو بہت تکالیف برداشت کرنی پڑیں۔

چونکہ امام الزماں حضرت اقدس مسیح موعودعلیہ السلام کی ولادت کا زمانہ قریب آرہا تھا اورضروری تھا کہ آپؑ کا مولدومسکن قادیان کی بستی ہوتا تا کہ وہ پیش گوئی پوری ہو کہ اُس کا ظہور کدعہ کی بستی سے ہوگا۔ اس لئے خدا تعالیٰ نے ایسے حالات پیدا فرمادیئے کہ 1834ء میں راجہ رنجیت سنگھ نے مرزا غلام مرتضیٰ صاحب کو قادیان کی ریاست اور پانچ گاؤں واپس کردیئے۔ اس طرح آپؑ کا خاندان پھر قادیان میں آباد ہوگیا۔ اُسی دور میں 13 فروری 1835ء کو قادیان میں اُس عظیم الشان ہستی یعنی حضرت مسیح موعودعلیہ السلام کی ولادت ہوئی جس کی آمد کے لئے صدیوں سے بشارات موجود تھیں اورجس کے لئے تمام مذاہب منتظر تھے۔

ظہورمہدی کے وقت قادیان کی حالت:

قادیان جو کہ کسی زمانہ میں واقعی اسلام پور تھا اورلوگ اسے مکّہ سے تشبیہ دیا کرتے تھے سکھوں کے دور میں نہ صرف اپنی شان وشوکت کھو بیٹھا بلکہ دینی لحاظ سے بھی اس کی حالت بالکل بدل گئی۔ ساری بستی کو اجاڑ کرویران کردیا گیا اور مساجد جو کہ خدائے واحد کے ذکر سے معمور تھیں انہیں یا تو مسمار کردیا گیا یا سکھوں نے اپنے معابد میں تبدیل کرلیا۔ سکھوں کے ساتھ ہندوبھی قادیان میں داخل ہوگئے اورانہوں نے بھی اپنے مندر بنالئے۔ اس طرح ہرطرف شرک پھیل گیا اور دیگر مذاہب اوراقوام کی وجہ سے تہذیب وتمدن بالکل بدل کررہ گیا۔ انگریزوں کے زمانہ میں کچھ امن ہو چکا تھا مگر قادیان کی وہ شان وشوکت بحال نہ ہوسکی۔ عمارات اجاڑ اورکھنڈرات میں تبدیل ہوچکی تھیں۔ عوام میں کاہلی، سستی اور بے ہمتی پیدا ہو چکی تھی اورعلم وعرفان سے ناآشنا ہو چکے تھے غرض کہ ان کی دینی ودنیاوی حالت بے حد کسمپرسی کی تھی۔ یہ وہ وقت تھا جبکہ لوگ قادیان کے نام سے بھی ناآشنا ہو چکے تھے اورقادیان ایک گمنام بستی کی حالت میں تھا۔ گورداسپور قادیان سے اٹھارہ میل اور بٹالہ گیارہ میل دور تھے مگر وہاں بھی لوگ قادیان کے نام سے ناآشنا تھے۔ قادیان جانے کا راستہ بے حد ناہموار اورمخدوش تھا اورسفر بے حد کٹھن۔ قادیان اُس وقت اس قدر پس ماندہ تھا کہ نہ ڈاکخانہ، نہ تار گھر، نہ بجلی کی سہولت اور نہ ریل گاڑی کا سلسلہ۔ یہ وہ زمانہ تھا جس کے متعلق حضرت مسیح موعودعلیہ السلام نے فرمایا:

میں تھا غریب و بے کس و گمنام و بے ہنر
کوئی نہ جانتا تھا کہ ہے قادیاں کدھر
لوگوں کی اِس طرف کو ذرا بھی نظر نہ تھی
میرے وجود کی بھی کسی کو خبر نہ تھی

تاہم خدا تعالیٰ کے ارادے کچھ اَور تھے اور اُس نے آپؑ کو دعویٰ ماموریت سے تقریباً پچیس سال قبل بشارت دی تھی کہ آپؑ اکیلے اورگمنام نہیں رہیں گے بلکہ ایک زمانہ آئے گا کہ دنیا کثرت کے ساتھ آپؑ کی طرف رجوع کرے گی اورلوگ دور دراز کے علاقوں سے سفر کرتے ہوئے آپؑ کی ملاقات وزیارت کے لئے آئیں گے۔ چنانچہ حضرت مسیح موعودعلیہ السلام کو الہام ہوا کہ ''یَاْتِیْکَ مِنْ کُلِّ فَجٍّ عَمِیْقٍ۔ یَاْتُوْنَ مِنْ کُلِّ فَجٍّ عَمِیْقٍ(تذکرہ) یعنی تیری طرف دوردور سے اوراس کثرت سے لوگ آئیں گے کہ سڑکوں میں گڑھے پڑ جائیں گے۔ حضرت مسیح موعود علیہ السلام خدا تعالیٰ کی طرف سے ان بشارات کا ذکر کرتے ہوئے فرماتے ہیں کہ:

''کس کو معلوم تھا کہ جیسا کہ اُن پیش گوئیوں میں وعدہ فرمایا گیا ہے سچ مچ کسی زمانہ میں ہزارہا انسان میرے پاس قادیان میں آئیں گے اورکئی لاکھ انسان میری بیعت میں داخل ہوجائیں گے اور میں اکیلا نہیں رہوں گا جیسا کہ اُس زمانہ میں اکیلا تھا۔ اورخدا نے گمنامی اورتنہائی کے زمانہ میں یہ خبریں دیں تا وہ ایک دانشمند اور طالبِ حق کی نظر میں عظیم الشان نشان ہوں اورتا سچائی کے ڈھونڈنے والے یقینِ دل سے سمجھ لیں کہ یہ کاروبار انسان کی طرف سے نہیں ہے اور نہ ممکن ہے کہ انسان کی طرف سے ہو۔ اُس زمانہ میں کہ میں ایک گمنام اوراکیلا اورنہایت کم درجہ کی حیثیت کا انسان تھا اوراس قدر کم حیثیت تھا کہ قابلِ ذکر نہ تھا اورکسی ایسے ممتاز خاندان سے نہ تھا جس کی نسبت توقع ہوسکتی تھی کہ بآسانی لوگ اُس پرجمع ہوجائیں گے۔ ایسے وقت میں اورایسی حالت میں کون انسان ایسی پیش گوئیاں کرسکتا تھا جو براہین احمدیہ میں آج سے پچیس برس پہلے شائع ہوچکی ہیں جن میں سے ہم ذیل میں لکھتے ہیں...... جس وقت خدا کی مدد اورفتح آئے گی اورزمانہ ہماری طرف رجوع کرے گا اُس وقت کہا جائے گا کہ کیا یہ کاروبار خدا کی طرف سے نہ تھا؟ اورخدا کی رحمت سے نومید مت ہو۔ یعنی یہ خیال مت کرکہ میں تو ایک گمنام اوراکیلا اوراحدٌ من الناس آدمی ہوں، یہ کیونکر ہوگا کہ میرے ساتھ ایک دنیا جمع ہوجائے گی۔ کیونکہ خدا ارادہ کرچکا ہے کہ ایسا ہی ہوگا اوراُس کی مدد قریب ہے۔ اورجن راہوں سے وہ مالی مدد آئے گی اورارادت کے خطوط آئیں گے وہ سڑکیں ٹوٹ جائیں گی اورگہری ہوجائیں گی۔ یعنی بکثرت ہرایک قسم کا مال آئے گا اوردور دور سے آئے گا

اور دور دور سے مریدانہ خطوط آئیں گے۔ اور نیز اس قدر کثرت سے آئیں گے کہ جن راہوں پر چلیں گے اُن راہوں میں گڑھے پڑ جائیں گے۔ خدا اپنے پاس سے تیری مدد کرے گا۔ تیری مدد وہ لوگ کریں گے جن کے دلوں میں ہم خود آسمان سے الہام کریں گے۔ تو ہماری آنکھوں کے سامنے ہے۔ تیرے ذکر کو اُونچا کیا جائے گا اور دنیا اور آخرت میں اپنی نعمت تیرے پر پوری کر دے گا۔ تو مجھ سے ایسا ہے جیسا کہ میری توحید اور تفرید۔ پس وقت چلا آتا ہے کہ تیری مدد کی جائے گی اور دنیا جہان میں تیرے نام کو شہرت دی جائے گی۔ اور تو اس سے کیوں تعجب کرتا ہے کہ خدا ایسا کرے گا۔ کیا تیرے پر وہ وقت نہیں آیا کہ تو محض معدوم تھا اور تیرے وجود کا دنیا میں نام و نشان نہ تھا۔ پھر کیا خدا کی قدرت سے یہ بعید ہے کہ تیری ایسی تائیدیں کرے اور یہ وعدے پورے کر کے دکھلا دے۔ اور تو اُن لوگوں کو جو ایمان لائے یہ خوش خبری سنا کہ اُن کا قدم خدا کے نزدیک صدق کا قدم ہے۔ سو اُن کو وہ وحی سنا دے جو تیری طرف تیرے رب سے ہوئی اور یاد رکھ وہ زمانہ آتا ہے کہ لوگ کثرت سے تیری طرف رجوع کریں گے۔ سو تیرے پر واجب ہے کہ تو اُن سے بدخلقی نہ کرے اور تجھے لازم ہے کہ تو اُن کی کثرت دیکھ کر تھک نہ جائے۔ اور ایسے لوگ بھی ہوں گے جو اپنے وطنوں سے ہجرت کر کے تیرے حجروں میں آ کر آباد ہوں گے۔ وہی ہیں جو خدا کے نزدیک اصحاب الصُفّہ کہلاتے ہیں اور تو جانتا ہے کہ وہ کس شان اور کس ایمان کے لوگ ہوں گے جو اصحاب الصُفّہ کے نام سے موسوم ہیں وہ بہت قوی الایمان ہوں گے۔ تو دیکھے گا کہ اُن کی آنکھوں سے آنسو جاری ہوں گے۔ وہ تیرے پر درود بھیجیں گے اور کہیں گے اے ہمارے خدا ہم نے ایک آواز دینے والے کی آواز سنی جو ایمان کی طرف بلاتا ہے۔ سو ہم ایمان لائے۔ اِن تمام پیشگوئیوں کو لکھ لو کہ وقت پر واقع ہوں گی۔''

(براہین احمدیہ حصہ پنجم صفحہ 72-70۔ ترجمہ عربی الہامات)

جب خدا تعالیٰ کوئی بات کہہ دیتا ہے تو وہ ہوئے بغیر نہیں رہ سکتی اور جب آسمان پر خدا تعالیٰ کی طرف سے کسی بات کا فیصلہ ہو جائے تو زمین میں طاقت نہیں ہوتی کہ اُسے ردّ کر سکے۔ الہامات اور بشارات کے عین مطابق حضرت اقدس مسیح موعود علیہ السلام کی مبارک زندگی میں دور دراز کے ملکوں سے ہر مذہب اور ملت کے لوگ آئے اور اس کثرت سے آئے کہ قادیان مرجع خواص و عوام ہو گیا۔ سینکڑوں نہیں بلکہ ہزاروں نے اپنے محبوب وطنوں اور عزیز و اقارب کو الوداع کہہ دیا بلکہ اُن کی یادگاروں کی یاد کو بھی ترک کر کے مقدس مسیح کے قدموں میں زندگی گذار دینے کا فیصلہ کر لیا اور ہر قسم کی آسائش و آرام کو خیر باد کہہ کر اور بے شمار محبتوں کو قربان کر کے مسیح کے در کی غلامی اختیار کر لی۔ ہزاروں ایسے بھی تھے جو بعض حالات کی بناء پر دور رہنے پر مجبور تھے مگر جیسے ہی موقعہ ملتا وہ پرندوں کی طرح اُڑتے ہوئے قادیان کی مقدس بستی میں چلے آتے اور اپنے آقا کے دیدار اور صحبت سے فیض یاب ہو کر اپنی روحانی پیاس مٹا کر پھر واپس آنے کے لئے روانہ ہو جاتے۔ خدا تعالیٰ نے خود سعید روح دلوں پر الہام کیا اور بے شمار جلیل القدر انسان پروانوں کی طرح شمع رسالت کے گرد عاشقوں کی طرح جمع ہو گئے۔ وہی قادیان جو ایک گمنام بستی بن چکی تھی اب دنیا بھر سے لوگ اس کی طرف بڑے شوق سے سفر کرنے لگے۔ ایک سو سال سے زیادہ عرصہ گذرنے کے باوجود اس شوق اور محبت میں کمی نہیں آئی بلکہ اس میں اضافہ ہی ہو رہا ہے۔ لوگ اُن مقدس مقامات کی زیارت کے لئے ایک تڑپ رکھتے ہیں تا کہ اُن مقامات کو دیکھ سکیں جہاں ان کے آقا نے اپنی زندگی کے دن گذارے اور جہاں اس کا مقدس وجود مدفون ہے۔ وہ آواز جو قادیان سے اٹھی تھی اور تنہا تھی اب وہ اکنافِ عالم تک پہنچ چکی ہے اور دنیا کے ملک ملک میں سعادت مند روحیں اس کے پرچم تلے جمع ہوتی جارہی ہیں۔

حضرت مسیح موعود علیہ السلام اپنے سلسلہ کی ترقی و انجام کے بارے میں خدا تعالیٰ سے خبر پا کر فرماتے ہیں:

''خدا تعالیٰ نے مجھے بار بار خبر دی ہے کہ وہ مجھے بہت عظمت دے گا اور میری محبت دلوں میں بٹھائے گا اور میرے سلسلہ کو تمام دنیا میں پھیلائے گا اور سب فرقوں پر میرے فرقہ کو غالب کرے گا۔ اور میرے فرقہ کے لوگ اس قدر علم اور معرفت میں کمال حاصل کریں گے کہ اپنی سچائی کے نور اور دلائل اور نشانوں کے رو سے سب کا منہ بند کر دیں گے۔ اور ہر ایک قوم اس چشمہ سے پانی پیئے گی۔ اور یہ سلسلہ زور سے بڑھے گا اور پھولے گا یہاں تک کہ زمین پر محیط ہو جائے گا۔ بہت سی روکیں پیدا ہوں گی اور ابتلاء آئیں گے مگر خدا سب کو درمیان سے اٹھا دے گا اور اپنے وعدہ کو پورا کرے گا۔ اور خدا نے مجھے مخاطب کر کے فرمایا کہ میں تجھے برکت پر برکت دوں گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔ سو اے سننے والو! ان باتوں کو یاد رکھو اور ان پیش خبریوں کو اپنے صندوقوں میں محفوظ کر لو کہ یہ خدا کا کلام ہے جو ایک دن پورا ہوگا۔''　(تجلیاتِ الٰہیہ صفحہ 22-21)

تقرر ریجنل ناظمین

مجلس انصاراللہ برطانیہ کے ۲۰۰۶ء کے لئے حسب ذیل ریجنل ناظمین کا تقرر عمل میں آیا ہے۔ اللہ تعالیٰ یہ اعزاز مبارک فرمائے اور احسن رنگ میں خدمت دین کی توفیق عطا فرمائے۔

سکاٹ لینڈ	مکرم عبدالغفار عابد صاحب
نارتھ ایسٹ	مکرم منیر احمد صاحب
نارتھ ویسٹ	مکرم عبدالباسط راجپوت صاحب
مڈ لینڈ	مکرم سید امتیاز احمد صاحب
ہارٹفورڈ شائر	مکرم عبدالسمیع صاحب
ایسٹ ریجن	مکرم مبشر احمد صدیقی صاحب
مڈل سیکس	مکرم سہیل احمد قریشی صاحب
سائوتھ ویسٹ	مکرم خورشید جاوید احمد صاحب
اسلام آباد	مکرم امتیاز حسین ملک صاحب
سائوتھ	مکرم اظہر محمود احمد صاحب

The expression of violence is symptomatic of the many diseases in society. The Muslim world today does not know which way to turn. People find themselves dissatisfied about many things over which they have no control whatsoever. They are dead meat for exploitation by their own corrupt leaders or agents and by stooges of foreign powers. Unfortunately, many leaders in Muslim countries themselves seek sanction from Islam for their acts of violence and oppression, as happened in the time of the late General Zia-ul-Haq of Pakistan. Bloody revolutions are totally alien to the philosophy of Islam and have no place in Islamic countries.

As a man of religion, and head of a spiritual community of followers who have faced a century of persecution, terror and cruelty, I most strongly condemn all acts and forms of terrorism because it is my deeply rooted belief that not only Islam but also no true religion, whatever its name, can sanction violence and the bloodshed of innocent men, women and children in the name of God.

God is love, God is peace! Love can never beget hatred, And peace can never lead to war.

ENDNOTES

1. In the First World War, the mobilised forces of the Allies totalled 42.6 million and the Central Powers had 22.85 million. Total casualties on both sides were 57.6 per cent. In the Second World War, the peak armed strength was 72,581,566, out of which 16,829,758 were killed or missing (presumed killed) and 26,698,339 were wounded. (Source: Arthur Guy Enock, This War Business , London: Bodley Head, 1951, and US Department of Defense.) The Carnegie Endowment for International Peace has estimated that the First World War cost $400,000,000,000, excluding civilian property damage and the cost of loss of life. According to one estimate, the direct costs of the Second World War for the participating nations were a staggering grand total of $1,098,938,000,000.

2. William J. Roehrenbeck, Collins Encyclopaedia , vol. 23, article headed 'War Costs and Casualties'

"Murder in the Name of Allah" (Ch 9, pp 112-119)

No Compulsion in Faith

By Latif A. Qureshi

There is a clear and precise guidance in the Holy Qur'an which says: ***'la ikraha fid deen'*** (2:257) meaning *"There is no compulsion in faith"*. This was put in actual practice throughout his life by the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and during the whole time of his ministry spanning over a period of twenty three years. During the first thirteen years of his ministry when he and his disciples endured extremes of violence, persecution, torture and even death, yet they maintained non-violent means to propagate and advance their mission. He was eventually forced to leave the town that he so dearly loved because the ***Baitullah*** (the House of Allah) was located there. He never returned there again to live permanently even after his final victory. The verse quoted above is from a chapter revealed to the Holy Prophet (pboh) in the period of his triumph.

Yet the modern media play a tune to hide the above facts and portray Islam as a religion of intolerance, hate and aggression. Some factions of the Muslims world assist them to some extent as well. Why is this so?

To understand this scenario we have to look back at the Muslim history.

Islam is a way of life. It is very logical, powerful and thoroughly successful in transforming people from the depth of degradation to the height of success. So after its revelation and initiation in Arabia fourteen centuries ago, it soon spread to the whole country and then continued its progress to the whole known world of the time. Religious beliefs and following them by all possible means was the custom of people in those days and therefore, people believing in other faiths including pagans, Jews and Christians wanted to stop this progress with the use of force. For this reason the Muslims were also allowed to defend against these attacks. This established a vastly powerful Muslim empire in the world that was to be feared and respected for the next thousand years. However this was followed by a severe decline until by the end of the thirteenth century after the Hijra it reached its lowest ebb.

However, the Holy Qur'an remains unaltered despite the tremendous fall in the political and moral stature of those who claim to have faith in it. It was still very logical, powerful, easy to practise and beneficial to mankind. Yet the so called followers never practised its teachings.

There is a prophecy in the Holy Qur'an repeated several times in different chapters which reads ***'howallazi arsala rasoolahu bil huda wa deenil haqqe le yuzhirahu alad deene kulleh'*** (9:32, 48:29, 61:10) *It is He (Allah) who has sent His Messenger with guidance and truthful religion so that it may prevail over all religions.*

Now every Muslim who believes in the truth of the Holy Qur'an also believes in this prophecy. Yet the prevalence of Islam was nowhere to be seen. Islam was like a dying soul, whereas all the other faiths were apparently prospering and successful. This is what the situation was until about over one hundred years ago. This is well documented in the history of our times.

So the Muslims were really desperate but they continued to have some hope because in accordance with some other prophecies contained in the Holy Qur'an and the Hadith they were waiting for reformers to come and lead them to the final victory of Islam at the beginning of the fourteenth century of the Hijra. These reformers are described as the Imam Al Mahdi and Jesus son of Mary. Their appearance in the later days was very clearly and emphatically foretold by the Holy Prophet, pboh, in his prophecies. The prevalent idea at the time was that Jesus son of Mary would descend from the Heavens and join forces with the Imam Al Mahdi. They will kill all the infidels, break all the crosses, hunt out the swine, slay the ***dajjal*** (deceiver) and lead to the ultimate triumphant victory of Muslims.

At the appointed time of the prophecy a person stood up for the defence of Islam. He defended Islam through his writings and arguments. He wrote over eighty books in the defence of Islam. His writings and intellectual arguments stopped the onslaught of the enemies of Islam and turned the tides against them. Through his reasoning and logic he showed the superiority of Quranic teachings and principles. All opponents of Islam, whether they were Christians, Hindus, Agnostics, pagans or atheists, were

challenged to come forward to counter his arguments but were unable to respond.

This Champion of Islam was Hadhrat Mirza Ghulam Ahmad of Qadian, India. He claimed that he was appointed by Allah and was the same awaited Promised Messiah and Al Mahdi prophesised by the Holy Prophet of Islam, pboh. He explained the metaphorical terms of the prophecies and declared that physical violence with sword and guns was not the way forward for the final triumph of Islam. The victory of Islam over all other beliefs and faiths would be achieved through argument and reasoning.

The appearance of such a reformer was completely unexpected. The Muslim masses were expecting a triumphant holy religious war or 'Jihad' and were prepared to lay down their lives in this struggle. Instead they were told that there was not going to be any religious war. He proved from the verses of the Holy Qur'an that Jesus son of Mary, who was the last Prophet among the children of Israel, died a natural death and as such will not return to this world again. He will never descend from the Heavens. The Promised Messiah is a new person sent in the spirit of Jesus son of Mary from amongst the followers of the Prophet of Islam.

They were also advised to mend their ways and adopt a life of piety, truthfulness, perseverance, honesty, humility, charity, kindness and other hundreds of virtues mentioned in the Holy Qur'an. They were told to obey all the seven hundred commandments of Allah contained in His revealed Book. There was going to be no laying down of one's life without a complete change in their evil practices. This was an unexpected message.

Instead, they called him an impostor, a heretic, and a liar. There were proclamations to kill him and his followers.

That was the response of most of the Muslim clerics and their followers to the logical and peaceful mission of the Promised Messiah. There were, however, some sane and intelligent people also among them and they accepted the message and joined him. He founded the Ahmadiyya Jama'at in Islam. This community flourished in his lifetime. Two of his disciples were very cruelly stoned to death in Kabul for holding on to their peaceful ideas about Jihad. Others were also tortured in one way or other, but they remained steadfast and continued to grow in numbers and strength. The Promised Messiah in his last book invited the whole population of India to a peaceful coexistence by mutually respecting the Holy Prophets and Saints of all different religions and not inciting hatred and violence against each other – in other words a true message of peace. He passed away in May 1908 and was followed by his successors or Imams known as ***'Khalifatul Masih'***. So far there have been five successors and they carry on his mission in his name one after the other to this day. His followers have also increased greatly in numbers and are now found in all continents in over 120 countries of the world. The ***Khalifatul Masih*** is their one universal spiritual leader and commands their respect and total obedience. The institution of Khilafat is re-established in Islam.

However, there are some other Muslims as well who believe that the Promised Mahdi and Messiah has yet to come. They still believe that he may descend from the Heavens or come out of a cave. They are still waiting. Some are getting impatient, as the arrival of the promised man is taking too long, well past the appointed hour. Every new leader or fighter brings to them a ray of hope and then it dashes to the ground. They try and practice Jihad and seek their fighting heroes in the form of Osama bin Laden or Mahdi Sudani. The clerics in religious *madrassas* (schools) teach them the art of fighting with machine guns. These are the ***'jihadis'*** (religious fighters). They have rejected the Promised Messiah and his message. They have also rejected Quranic teachings. All sane and sensible Muslims are driving away from them as well and conforming to the views of the Promised Messiah and his followers.

These ***jihadis*** are an asset for the opponents of Islam. Some of them, including Osama bin Laden were trained and guided by them. These jihadis help the media to associate Islam with terrorism and hence reject the logical and just principles of this peaceful religion. They help to drive the sane and sensible people of the world away from pondering and thinking about the beneficial Islamic teachings. They facilitate greedy people to occupy the oil rich territories in the name of protection.

These Jihadis carry out attacks in buses, trains and building and kill innocent and unsuspecting men, women and children of all faiths and denominations. The only way this killing and maiming can stop is when the Muslims will realise and believe that no bloody Mahdi will ever appear among them for the triumph of Islam. Islam is already triumphant with its message of peace, brotherhood, equality and beneficence for the whole mankind.

Eradication of Religious Terrorism from its very basis

By Khalid Saifullah Khan

Religious terrorism poses a real and serious threat to peace and harmony of the world. Terrorism can be addressed in two ways; one is to fight the terrorists by physical force in order to punish them for their acts of terrorism as deterrent for future actions; and the other is to demolish the ideologies, notions and beliefs that foster and sustain terrorism, along with help to resolve the initial issues and conflicts.

The first method is by treating the symptoms of a disease while the second one seeks to remove the disease from its very roots. The various forms and manifestations of terrorism are being addressed now-a-days by national governments and world powers, but there are very few people who are concerned to reform or change the concepts that purport to provide the so-called justification to murder people in the name of God.

Very few people know that under God's inspiration, Hadhrat Mirza Ghulam Ahmad of Qadian India, the Holy Founder of the Ahmadiyya Movement in Islam, undertook the momentous task of removing from minds of Muslims the wrong concepts and notions of Jihad and its ramifications, along with numerous other reforms, for which he bad to face edicts of the Muslim clergy declaring him outside the pale of Islam. His teachings are being spread by his followers for the last than a century in all parts or the world steadily but peacefully- I would like to mention here a few of them aiming at creating inter-faith peace and harmony, which, if practiced would automatically bring about the meltdown of religious terrorism.

No religion should claim monopoly of Truth

One area of contention between different religions is that each religion claims the monopoly of Truth and Revelation, to the exclusion of all others. No religion believes that God revealed His guidance to any other people apart from his own. Such a notion creates nothing but bigotry and extremism. Commenting on verses of the Holy Qur'an, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, (ra) says:

"In view of above, it is manifestly clear that Islam does not monopolise truth to the elimination of all other religions but categorically declares that in all ages and in all parts of the world, God has been looking after the spiritual and religious needs of mankind by raising Messengers who delivered the divine message to the peop1e for whom they were raised and commissioned." (Islam's Response To Contemporary Issues, p15).

Ahmadiyyat's message to the world is: Revere the founders of all religions who claimed to be from God and received acceptance from their people because impostors can never prosper according to the Qur'an and the Bible. To promote understanding between different religions, Ahmadis hold Holy Founders' Day Conferences in which the spiritual and moral teachings of the founders of various religions are presented by their followers.

Followers of no religion can claim monopoly over salvation

Another cause of religious fanaticism is the belief that nobody who is outside the fold of a particular religion can ever receive salvation, forgiveness and the mercy of God, and would remain in hell for ever. On the contrary, the Holy Qur'an says: *"Surely. those who believed in Muhammad and the Jews and Sabians, and the Christian, whoso believes in Allah and the Last Day and does good deeds, on them shall come no fear nor shall they grieve."* (Al-Ma'idah, 5:70). Commenting on this verse, Hadhrat Khalifatul Masih IV says:

"Sabi is a term applied by the Arabs to apply to the followers of all non-Arabic and non-Semitic religions which have their own revealed Books. As such, followers of all religions based on divine Revelation have been granted the assurance that provided they do not genuinely fail to recognise the light of a new religion and stick honestly and truly to the values of their ancestral religion, they have nothing to fear from God and will not be denied salvation." (ibid p 25)

Again, he says: *"There is a great misunderstanding today born out of recent political rivalries between Jews and Mus1ims that according to Islam, all Jews are hell-bound. This is totally false in light of the above verse of the Holy Qur'an, and in the light of the following verse: 'Of the people of Moses there is a party who guides with truth and does justice therewith.'* (Al-A'raf, 7:160) (ibid p27).

How much tolerance towards the followers of other religions would be generated if all religious communities adopt such broad-minded views about the followers of other beliefs!

Moreover, according to Islam, hell is like a hospital by passing through which a person's spiritual health is restored and a day would come when God's mercy would quench the fire of hell. Therefore, while heaven is eternal, hell is not.

Human sympathy is the essence of the teachings of every true religion

As the Messiah of Latter Days, the mission of the Holy Founder of the Ahmadiyya Movement in Islam was to unite and serve the mankind. "A Message of Peace" was his last book, which he completed on 25 May 1908 - just a day before his demise. In this book he wrote:

"God commences the Holy Qur'an with the following verse of Surah Al-Fa'tihah: "All perfect and pure praise is due to Allah alone, Lord of all the worlds." The word 'A'lameen' means 'worlds'. It comprises all different peoples, all different ages and all the different countries. Again, the commencement of Holy Qur'an with this verse was designed to counter the views of such people who attempted to monopolise God's unlimited providence for their own nation to the exclusion of all others, as though having created them God discarded them as being no consequence or else perhaps they were shelved to oblivion by Him or (God forbid) they were not created by Him." (p. 9).

He further said: *"My countrymen! A religion which does not inculcate universal compassion is no religion at all. Similarly a human being without the faculty of compassion is no human at all. Our God has never discriminated between one people and another. This is illustrated by the fact that all the potentials which were granted to Aryans, were also granted to races inhabiting Arabia, Persia, Syria, China, Europe and America. The Earth, created by God, provides a common floor for all people alike and His sun and moon and many stars are a source of radiance to all alike; they also have many other benefits. Likewise, all peoples benefit from the elements created by Him such as water, fire, earth and other similar products such as grass, fruit and healing agents etc. These attributes of God teach us the lesson that we too should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal"* (ibid p7-8).

The Promised Messiah announced:

"I proclaim to all Muslims, Christians, and Hindus and Aryas that I have no enemy in the world. I love mankind with the love that a compassionate mother has for her children, even more so. I am only the enemy of false doctrines which kill truth. Human sympathy is my duty. My principle is to discard falsehood. I reject paganism, wrongdoing, misconduct, injustice and immorality." (Arba-een pl1. p 344)

Advising his followers in very strong terms he said:

"The principle to which we adhere is that we have kindness of heart for the whole of mankind. If anyone sees the house of a Hindu neighbour on fire and does not come forward to extinguish the fire, most truly I declare that he does not belong to me. If anyone of my followers, having seen someone attempting to murder a Christian, does not endeavour to save him, I most truly declare that he does not belong to me." (Sirajum-Munir p. 28).

In pursuance of the advice of the Promised Messiah the Ahmadiyya Muslim Community is actively engaged in many activities of service to humanity, regardless of colour, creed or race, particularly in the areas of health and education. Our charity, Humanity First, has served many victims of war and natural disasters in various countries. Treating fellow human being with motherly compassion is the solution to most socio-economic problems of the world.

Freedom of religion must be guaranteed equally to all

There can be no peace in the world without according equal freedom of religion to every body. Many of the current interpretations of Jihad are contrary to the concept of freedom of religion. The Promised Messiah reformed them. Denouncing any compulsion in the matter of religion he declared:

"The second principle on which I have been established is the clarification of doctrine of Jihad, which has been misinterpreted by some ignorant Muslim. I have been made to understand by God Almighty that those practices that are currently regarded as Jihad are entirely opposed to the teachings of Holy Qur'an." (Tohfa Qaisariyya).

He further said:

"None of the true Muslims who ever lived maintained that force should be employed in the spread of Islam. On the other hand, Islam has always flourished on the strength of its inherent qualities of excellence. Those who having the distinction of being called Muslims yet believe that Islam should be spread by force do not seem to have

any awareness of the inherent beauties of Islam." (Tiryaqul-Qulub footnote, p 167).

As there can be no compulsion in matters of faith, there can be no punishment for apostasy if it is not associated with armed rebellion against the state or of activities creating disorder and causing persecution.

Muslim should be loyal and law-abiding citizens even when living under non-Muslim governments

Doubt is often cast on the loyalty of Muslim citizens living in non-Muslim countries. The Promised Messiah issued the following guidance on this issue:

"The truth is that according to the Holy Qur'an, it is forbidden to go to war against a

government which does not interfere in any way with Islam, nor its practice, nor uses force against us in order to promote its own religion." (Kishti Nuh, p. 68).

To his opponents who charged him with preaching loyalty to the non-Muslim government of British India, he said:

"I do not flatter the (British) Government as some ignorant people imagine, because I consider it just and a duty on account of my faith to express gratitude to the Government." (Tableegh Risalat Vol. 10, p 123).

Ahmadi Muslims regard it a religious duty to render obedience to their respective countries of residence - whether Muslim or non-Muslim - and remain loyal to them when they enjoy freedom to express, propagate and practice their faith peacefully.

Islam rejects every form of terrorism

Rejecting every form of terrorism for any cause whatsoever, Hadhrat Khalifatul Masih IV declared:

"As far as Islam is concerned it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government... I most strongly condemn all acts and forms of terrorism because it is my deeply rooted belief that not only Islam but also no true religion, whatever its name, can sanction violence and bloodshed of innocent men, women and children in the name of God." (Murder in the name of Allah)

Surely our world be a much safer place to live if all religious communities, whether Muslims or non-Muslims, honestly and sincerely condemn violence and terrorism in its every form and manifestation, for any cause whatsoever, however noble it might be.

Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V, declared in his Friday Sermon of 28 December 2003:

"So a religion whose essence is to worship Allah and to serve humanity - how can you imagine that its followers will fight in the name of religion as is being alleged these days? If calling himself a Muslim one does that, then he is acting against the teachings of Islam. It is certainly not the teachings of Islam. Islam is a religion of tenderness, of love and affection and of human dignity. Islam honours and respects not only all the Prophets but also those who believe in them. It respects leaders of all religions, of all nations and issues commandments to respect them." (Review of Religions, February 2005. p. 27)

Let us hope and pray that the world in general and Muslims in particular listen to the Reformer of our age. What he has presented is nothing but true Islam as brought by the Holy Prophet Muhammad, peace and blessings upon him, but unfortunately distorted by many of his followers resulting in presenting an ugly and non-acceptable version of Islam. Ahmadis see this light spreading slowly but steadily and piercing in the dark and gloomy atmosphere of extremism, intolerance, hatred and terrorism prevailing in the world today.

Islamic Sects in Pakistan

Mohammed Iqbal Dar
(The man who named Tanzania)

The nation of Islam is generally divided into three mainstream sects. Ahle-Sunnat Wal-Jammat, Ahle Hadith and the Shia. The following is a brief narrative of these sects.

Ahle-Sunnat Wal-Jammat

The followers of this sect believe in all four Caliphs of Islam, Viz, Abu-Bakr, Omar, Usman and Ali. This sect is further sub-divided into four sub-sects, namely: Hanafi, Maliki, Shafii and Hunbali.

Hanafi

The Hanafi sect was originated by Hazrat Imam Abu Hanifa (born 699 at Kufa, Iraq and died 767). The majority of Sunni Muslims living in India, Afghanistan, Turkey, Egypt, Syria, Lebanon and Albania belong to this branch.

There are two popular schools of thought in this branch, Barelvi and Devbandi. Barelvi branch was originated by Maulana Ahmad Raza Khan (born in India 1856, and died 28th October, 1921). One of his followers Maulana Badruddin Ahmad Rizvi has compiled a detailed biography in Urdu under the title "Sawaneh Ala Hazrat Imam Ahmad Reza Barelvi". The followers of Imam Ahmad Raza address him with such glittering words as Hazoor Pur Noor, Azeemul Barket, Imam Ahle-Sunnat.

Imam Reza wrote profusely on many scholarly and contentious issues in contemporary Islam. Many customs, i.e. Fateha-Khawani, Chehlum, Urs, Giyar-Ween Ki nazar, were promoted in the Indian sub-continent under his direction.

The followers of Imam Reza Barelvi believe the Prophet of Islam (peace and blessings of Allah be on him), is a light and is present and alive all the time, that the Prophet Muhammad (peace and blessings of Allah be on him), has knowledge of the unseen, and that the Prophet Muhammad (peace and blessings of Allah be on him), has no shadow. The ceremony of Mehfili Milaad is commemorated with pomp and great splendour. On uttering the name of the Prophet (peace and blessings of Allah be on him), they kiss their thumbs and place them on their eyes. After the call of Adhan, they loudly recite "As Salatu Wassalamu Alaika ya Rasoolullah". Recitation of Sura Fateha after the Prayer-Imam is considered sinful and Ameen is not recited loudly. They perform 20 rakaat of Taraveeh prayer in Ramadhan.

Barelvi organizations in Pakistan are: Jamait-Ulema Pakistan, Anjuman Hizbul Ahnaf, and Jamiatul Mashaikh Barelvi press: Sawade Azam Lahore; Rizai Mustafa, Gujranwala; Rizwan, Lahore; Arafat, Lahore; Al-Farooq, Saraghoda, Barelvi educational institutions: Jamia Naeemia, Lahore; Darululoom, Karachi; Jamia Rizvia, Faisalabad.

Devbandis are the second branch of the Hanafi school of jurisprudence. They are called Devbandi mainly because of their popular Islamic school Darululoom, Dev Band, India. This great centre of Islamic thought was inaugurated in May 1866, with Maulana Mahmud its first principal and Maulana Mahmudul Hassan first qualified student. The centre of Islamic learning was started by no less a Muslim divine of India than Hazrat Maulana Muhammad Qasem Nanotvi (1832-1880). This school also had the distinction of having Maulana Rasheed Ahmad Gangohi as its grand Mufti. His book Fatawai Rasheediya contains his popular Islamic Verdits (fatawa). His death occurred as the result of a snake bite on 11th August, 1905. After his death the following learned scholars of Islam served the institution with zeal and dedication.

Maulana Ashraf Ali Thanvi; Maulvi Mahmudul Hassan; Maulvi Shabeer Ahmad Usamani; Maulvi Syed Hussain Ahmad Madni; and Maulvi Ahmad Ali Sahib.

The followers of the Devbandi sect follow Hanafi principles of jurisprudence. They do not consider recitation of Sura Fatiha after the prayer-Imam as sinful. The following three ideas are peculiar to this sect: a) the possibility of God lying, b) eating of crow's meat is permissible (halal), c) It is possible to have a nazeer, (mirror image), of Prophet Muhammad (peace and blessings of Allah be on him).

Devbandi educational institutions: Jamia Ashrfia, Lahore; Jamia Arabia Sirajul-uloom, Sargodha, Darul-uloom Islamia, Hyderabad; Jamia Rashidya Sahiwal; and Darul-uloom, Karachi.

Malaki

This is the second school of thought in Ahle Sunnat. Hazrat Imam Malik (718- 814) is their leader or spiritual Imam and the followers are mostly found in North Africa.

Shafii

Hazrat Imam Muhammad bin Idrees Shaffi (767-820) is their spiritual leader and the followers are scattered throughout Palestine, Egypt, Lebanon and Indonesia. The majority of Muslims belong to this school after the Hanifi school.

Hanbali

Hazrat Imam Abdullah Ahmad bin Hanbal (780-855) is the spiritual leader. This school of jurisprudence started off from Baghdad, then spread rapidly to Egypt but could not attract many Muslims. The founder of the Wahabi sect. Hazrat Muhammad bin Abdul Wahab of Saudi Arabia was a Hanbali.

Alhe-Hadith

The followers of Alhe-Hadith believe in the first four Caliphs of Islam and pay their respects to all the religious leaders of Islam. However, they do not believe in Talqeed and are hence referred to as Ghair-Mulqallid.

Alhe-Hadith have done a remarkable job in eradicating sinful traditions (rasoom and bidaat) from among the Muslims. They believe recitation of Ameen loudly is permissible, as is raising of hands during salaat, Traveeh consisting of 8 rakaah and giving of Friday sermon in Urdu.

In the Indian sub-continent this sect was incorporated after the death of Syed Ahmad Barelvi and Hazrat Shah Ahmad Shaheed's unfortunate death in Balakot on 6th May 1831. One of India's most knowledgeable scholars, Nawab Syed Siddiq Hassan Khan, (died 1890), and equally prominent Muslim divine Syed Nazeer Hussain Muhadith Dehlvi (died 1902),were leading exponents of this school of thought in India.

A detailed life sketch if Syed Nazeer is given in his biography " Al-hiyat Badul Mamaat". It is narrated in this book that once in the Darbar of Moghul King Bahadur Shah Zafar in Dehli, Syed Shahib debated on the permissibility (hillat) of eating a crow. To substantiate his claim, Syed Sahib had 28 books transported to the King's courtyard on a bullock cart. His pupils number around 500, of which Maulvi Muhammad Hussain Batalvi, Maulvi Sanaullah Amritsari and Muhammad Ibraheem Mir Sialkoti are considered to be outstanding.

Maulvi Batalvi wrote a booklet in 1876 and dedicated it to Sir Charles Acheson, the then English Governor of Punjab. Subsequently, he published "Fatawai Kufr" of leading Muslim scholars of India against the founder of the Ahmadiyya movement. The British Government, in recognition of his grand services, awarded him a huge tract of land. He passed away on 29th January, 1920. Maulvi Sanaullah died in Sargodha, Pakistan on 15th May, 1948, having seen the Ahmadiyya Community blooming and prospering.

Ahle Hadith Organisations:
Markazi Jamiat Ahle Hadith; Jamaat Ghuraba Ahle Hadith, Jamaat Ahle Hadith Educational institutions; Jamia Sulfia, Lahore; Taleemul Islam, Faisalabad; Darul Islam, Karachi.

Shia

Shia branch of Islam basically believe that after the demise of the Prophet of Islam (peace and blessings of Allah be on him), Hazrat Ali was the only true Caliph. There are numerous sects and sub-sects within Shia, viz, Zaidiyya, Ismailia, and the most famous is the Isna-Ashar-iyya whose followers are scattered all over the world. This sect is sometimes referred to as Imamiyya.

Some of the beliefs peculiar to them are as follows: Imamat is higher than prophet-hood, temporary marriage (mutta), beating on breasts on the anniversary of the death of Hussain, and different wording of Adhan.

Some popular books: Tafseer Imam Hassan Askati, Nahjul Balagha by Hazrat Ali, Tafseer Majmaul Biyan.

AMNESTY INTERNATIONAL

Public Statement

AI Index: ASA 33/028/2005 (Public)
News Service No: 271
11 October 2005

Pakistan: Killing of Ahmadis continues amid impunity

Amnesty International fears that the perpetrators of Friday's attack on an Ahmadi mosque may go unpunished and that such attacks will continue unless the Pakistan authorities respond quickly to bring the perpetrators to justice and take steps to protect Ahmadis against future attack.

The continued violence against the Ahmadiyya community in Pakistan has again been illustrated in an attack on worshippers in a mosque in the village of Mong, near the town of Mandi Behauddin in Punjab Province, on 7 October 2005. Eight people were killed and at least 18 injured in the attack. Police have reported that three masked men approached the mosque on a motorcycle before entering the mosque and firing on those gathered for Friday prayers. Witnesses report that the men then escaped on the motorcycle leaving eight dead and many people crying and covered in blood.

Police investigations of previous targeted killings of Ahmadis in Pakistan have been slow or have not taken place at all. In many cases the perpetrators have not been brought to justice. Amnesty International believes that the government's consistent failure to investigate attacks and killings of members of religious minorities fails to discourage further human rights abuses against such groups. The right to freedom of religion, as laid down in the Pakistani constitution and in international human rights law, must be made a reality for all religious minorities in Pakistan.

Over the years Amnesty International has been informed of numerous targeted killings of Ahmadis, usually carried out with impunity. In some cases, the targeted Ahmadis themselves were subjected to criminal charges. In one incident in October 2000, eight Ahmadis were murdered in the village of Ghatialian, Sialkot district, in an incident similar to that of 7 October 2005. In October 2000 gunmen opened fire on Ahmadis while they were gathered at a mosque for worship. Five Ahmadis who witnessed the attack and reported the incident to the police, along with 21 other Ahmadis, were arrested and many of them are still serving life sentences for what Amnesty International believes to be false charges. None of the gunmen were ever arrested or brought to justice.

Background
Ahmadis are considered heretical by orthodox Muslims in Pakistan but see themselves as Muslim. The Ahmadiyya community was declared non-Muslim in Pakistan in 1974 and a number of laws were subsequently passed which make it a criminal offence for Ahmadis to profess, practice and preach their faith. Dozens of Ahmadis have been charged with religious offences, including calling for prayers, preaching their faith or calling their place of worship a 'mosque'. Several have been charged with blasphemy under section 295C of the Pakistani Penal Code (PPC), which carries the mandatory death penalty. So far all death sentences for blasphemy have been overturned by the higher judiciary.

Amnesty International has appealed to successive governments of Pakistan to abolish the laws relating to religious offences, which effectively criminalize any exercise of the right to freedom of religion by Ahmadis and the blasphemy law under section 295C PPC.

The Importance of Financial Sacrifice

By Rashid Ahmad Cheedoo, Regional Amir South West

Speech delivered in Galway at the 4th Annual Convention of Ahmadiyya Muslim Association Ireland

We find in the Holy Qur'an that Allah has repeatedly drawn our attention to the importance of financial sacrifices in many ways. Both the elements of sacrifice and the focus on giving out of one's wealth are paramount issues of importance as they are key factors in the promotion of a harmonious society – a society in which people are ever-willing to earn the pleasure of God and are ever mindful of their duty to each other – especially to those who are less well off than themselves. It is only in such a society that true peace is established and where man is given a taste of paradise.

We are the most fortunate of people as we have Islam - the perfect guidance from Allah. As well as that we have a unique opportunity to accept the teachings of Islam and benefit from the noble examples of those who were taught and guided by our master Hadhrat Muhammad himself, peace and blessings of Allah be on him. Who could have known more about Islam that Hadhrat Rasoolullah, pboh, and look how his personal example made clear how we attain nearness to Allah. Look at the impact of his example on those around him. Look how he transformed an ignorant society that was bent upon personal gain, that was determined to fight for the sake of pride and wealth, that was in a state of utter despair and godlessness – look at how that same society was revolutionised by Islam.

That same society became a beacon of light and hope not just for Arabia but for the whole world and even now their acts of virtue are resounding clarion calls for people the world over to forget the false pursuits of this world and to turn to Allah and serve His cause. They gave up everything – their friends, their families, their homes, and their wealth for the sake of serving Allah. Could one have imagined that such a revolution would take place in such a short period? But it did – it did so because at each step of their journey, at each point of sacrifice Allah lifted the veils from their eyes and hearts and they became aware of the immense blessings of Allah and the bounty that he had bestowed upon them. This was not a bounty of worldly riches, it was not a bounty of palatial comforts or even a life of ease but it was the endless bounty of drawing ever near to the Almighty. Allah out of His mercy sent the greatest prophet Muhammad, pboh, to them and this was such a blessing that knew no equal. For he was the one who was to elevate them from a life of turmoil and strife to a life of humanity and peace. That peace was so firmly established in their hearts that none could seize it from them.

We today are so fortunate that we have the example of these holy people before us and are witness to the blessings that Allah Almighty has bestowed upon them. And look at His blessings – blessings that have been showered upon everyone so that even those who deserved nought shared in this bounty so that they could not deny the favours of Allah and that His promise of rewarding those who strive for His cause. And look at how generous and magnanimous Allah is that His blessings extend beyond those who earned it to those generations who had not had any hand in earning these blessings. Yet Allah's attribute of Rahmaniyyat is ever present and is a living example for us all.

So what does Allah instruct believers with regards to financial sacrifice and what has He promised in return? It is such a beautiful teaching, such a wonderful opportunity for us all rich or poor to earn paradise that no room for doubt is left.

It is such an important topic in the Holy Qur'an that right from the outset Allah solves the whole problem for us and removes the basis of greed. In Sura Fatiha Allah states,

'*All praise belongs to Allah, Lord of All the worlds*'(1:2)

This verse is bursting with meaning and beauty and it sets out once and for all that all that is in the heavens and the earth belongs to Allah. Man has no right of ownership on anything, he has not created a single atom so how can he behave as if he owned the whole world? It is Allah Who is the Creator, Who has bestowed His favours upon us and given us everything for our sustenance.

We are the trustees of this earth and whatever we have are but borrowed splendours from Allah and our benefit lies in us discharging our trusts dutifully and with wisdom. That wisdom is found in the Holy Qur'an. Allah says:

The Gracious, The Merciful (1:3)

As mentioned before His quality of Rahmaniyyat – i.e. graciousness, is unending and without measure. The whole universe stands witness to this quality and all of which has been created to serve man. Allah explains that He

'*...made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance...*' (2:22)

We could not have achieved anything without His Grace and yet we think twice before spending what He has given us for His cause. And even there the need to spend for His cause is not for His benefit – for it is established that He does not need anything from us - rather it is for our benefit.

And look at His reward for such an act – countless blessings both in this world and the world after – look at the example of the Muslims of Arabia and how Arabia has been blessed so much that it stands unmatched in its

spiritual progress that was attained by the Companions of Prophet Muhammad, pboh, and the material blessings that we have witnessed in the last century. Of course the real goal is the spiritual progress and many who attained this never attained any riches in this world but instead died in peace with the hope that Allah would be pleased with them. Their hearts were so pure that they cared little for material wealth, but Allah remained true to His promise – so that others could see that Allah remains firm to His promise and that if He has proved that He can bless man in this world then what doubt is left that He will bless us in the world after as well? How can it be that we, having witnessed Allah's blessings on a scale that was unimaginable, how can we doubt His word? His word and His promises are set out in the Holy Qur'an and are plain for all to see. If we truly believe in the Holy Qur'an and count ourselves as recipients of its blessings then we should pay heed to its every instruction.

Allah makes it clear that financial sacrifice is an attribute of the righteous – he states,

*This is a perfect Book; there is **no doubt** in it* (2::3)

As I have said history bears witness to the fact that there is absolutely **no doubt** about Allah's word. What He promises certainly passes.

It is a guidance for the righteous (2:3)

But who are the righteous? They are those

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them (2:4)

Look at the beauty of Allah's words. He makes clear that the righteous act with firm faith. Their hearts have no doubt about Allah or the life to come. They are staunch believers in the unseen. The blessings that they desire have no link to this life – it is true that Allah rewards us in this world and the next but the motivation for their acts and sacrifices lie in the realm of the unseen – for it is there that they realise lies the true reward in comparison to which this life pales into insignificance. In fact Allah underlines the concept of financial sacrifice as a basis for righteousness when He says,

***Never** shall you attain to righteousness unless you spend out of that which you love* (3:93)

This verse is a clear instruction that those who are attached to worldly riches their path to progress is tied to their willingness to part with this for the sake of Allah.

This is a characteristic of the righteous and when we look at the lives of Prophets, of their Companions and more recently the life of Hadhrat Masih-e-Maud and his Companions and Khalifas, we see their complete conviction in God and the existence of the unseen. It is a critical characteristic that drives them to make every sacrifice – big or small – because they have complete conviction that their reward lies with Allah.

It is also worth mentioning here that if the Holy Qur'an were a book only for those who have attained the heights of spirituality then it would be meaningless for most of mankind. This is not so. The Holy Qur'an is a source of guidance for those who seek truth and seek Allah – this journey is blessed from the outset and the Holy Qur'an is for those who are travellers on this path. It therefore leaves wide open the door of blessings for us all. We have a long way to go but Allah has promised us His help at every step we take. Our act of financial sacrifice is a part of this journey. Whatever we give we will be rewarded for and it will serve to bring us nearer to Allah.

This belief in the unseen is an element that moves us to act in a manner that pleases Allah and two of the principal acts are set out in the same verse – namely observance of Salat and spending in the cause of Allah. The logic of these verses is infallible. Look at how Allah makes clear the path to progress. Those who set out in His cause with pure intention are being guided and within a few verses have the basics of faith and spiritual and social peace set out before them. Belief in the unseen - the fact that we will be judged for our actions and the means to attain progress – we are offered guidance on how to attain this progress. It says the righteous are those who observe Prayer and spend out of what we have provided for them.

The link between Salat and spending in the cause of Allah is so strong that Allah has mentioned them in the same verse not just once but 27 times. These are the keys to spiritual and therefore physical progress. And look carefully at the reference to financial sacrifice –Allah says those who 'spend out of what **We** have provided **for them'.** This underlines the concept set out in Sura Fatiha that Allah alone is the owner and master of all. Everything we have – including our wealth - has been provided not only by Him but also has been provided specifically for us –i.e. for our benefit, not His. In other words Allah has said that man should make sacrifices – of which wealth is a key part - for the sake of Allah – and out of His generosity Allah has also given us a share of wealth to enable us to make that sacrifice! What a Gracious and Merciful Lord He is, and yet when it comes to it there are some who still feel unable to take that step and spend in His cause! These verses are serious points of reflection for us all.

Continuing with the description of the attributes of the righteous, Allah then states:

And they who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to be come (2:4)

These verses form the basis of religious and social belief and reinforce the spiritual blessings promised by Allah.

The Holy Qur'an then states:

It is they who follow the guidance of their Lord and it is they who shall prosper (2:6)

Thus the promise is made. Those who abide by the actions and beliefs set out before are told by Allah in no uncertain terms that they are the ones who shall prosper. In other words our spiritual and physical success is to be determined by our ability to serve Allah, by our desire to serve Allah and our actions in serving Allah. Who among us would not want to be a recipient of such prosperity that

Allah Himself has assured us? Or would we rather wish to be among those who received such clear guidance from their Lord but strayed away and instead of earning His pleasure earned His wrath?

It is true that sacrifice is just that – it is not an easy option because it requires us to give up what we have. Yet it is not a concept that is altogether alien to any of us. We willingly and wantonly sacrifice many things but often for the wrong purpose. I am sure we can all recall an instance where we have spent money needlessly for the sake of a momentary gain.

The Holy Qur'an is a book that understands human nature and sets out the truth. Even in this respect it acknowledges the effort needed to make sacrifices, yet all the time it reminds us that it is such sacrifice that earns us Allah's pleasure.

It also speaks in terms of actions and not just thoughts. The noble example of the Holy Prophet is brimming full of sacrifices. And the lives of his holy Companions provide further examples that remain unmatched. In our Jama'at we have been blessed with the sacrifices of many holy people who gave willingly and without consideration for themselves and look how all these sacrifices have resulted in blessings being showered upon us and indeed humanity at large.

They have provided us with ample examples of the spirit that needs to be inculcated to be able to make sacrifices. It should be said that it is only by making sacrifices that man can develop the means and more importantly the ability to make bigger sacrifices. The reason is that with each sacrifice we diminish our ties with this world. We accept that Allah has provided us with this for the sake of winning His pleasure and we willingly loosen our link with the gains of this world for the sake of a much better and rewarding gain in the world after. With each small sacrifice we demonstrate that we accept this world as trivial and have no desire to be caught up in the meaningless pursuit of its riches. Our efforts and thoughts become more focused on the spiritual truth and rewards and we in fact see that such sacrifices are the only means of generating peace here as well – what a bargain! It is thus essential that we make the small sacrifices and encourage this habit in our children as well so that they appreciate its blessings and have the ability and strength to make any financial sacrifice for the sake of God.

The Holy Qur'an states,

And observe prayer and pay the Zakat, and bow down with those who bow. (2:44)

This is the first time financial sacrifice is specifically mentioned the Holy Qur'an. Whereas before it was included in the broader instruction to spend out of what Allah has provided for us, it now makes it clear that financial sacrifice is an integral part of such sacrifice.

This is later underlined further where it makes clear that belief must be accompanied by action to earn Allah's pleasure,

Allah says:

...truly righteous is he who believes in Allah and the Last Day and the angles and the Book and the prophets, and spends his money for the love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and whoso observes Prayer and pays the Zakat, and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war, it is these who have ***proved*** *truthful and it is these who are God-fearing.* (2:179)

In English there is a saying that the proof of the pudding is in the eating – here Allah is saying exactly that – that it is not enough to say we believe but man must demonstrate his belief with actions and it is only through those actions that he earns his reward and proves the truth of his belief. His proof is to himself and God alone and not to others around him. The spirit of financial sacrifice is not for the sake of social esteem but for the love of God. What a beautiful teaching this is – one that reaches out to us to our hearts and guides us on to the path of God and makes clear that all this is done by those who yearn for the love of God.

It is they who truly accept that this world is not what counts. This is beautifully described in the Holy Qur'an which says:

The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection; and Allah bestows His gifts on whomsoever he pleases without reckoning. (2:213)

This presents us with the understanding of the disbelievers on what this life is about and how true it is. Look at the world not just at the time of the Holy Prophet but also now. People are chasing the offerings of this life yet it is those people who will have little reward in the hereafter.

The Qur'an then says:

Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand? And seek help with patience and Prayer; and this is indeed hard except for the humble in spirit, Who know for certain that they will meet their Lord, and that to Him will they return. (2: 45-47)

Thus it is with patience and prayer that such sacrifices are made – based on the certainty of faith.

It is interesting that on the one hand the Holy Qur'an acknowledges the difficulty man perceives in making sacrifices yet on the other makes plain the reward of such acts which would otherwise make one wonder why any one of us would hesitate to make such sacrifices. But this is not without purpose.

The reason why it seems hard is that it is one way of testing man. Life in the hereafter is based on our actions in this world. And our ability to make sacrifices is a key part of this. Any sacrifice is a form of a test and how fortunate are those who pass this for the sake of God. In fact Allah makes clear that such a test is a part of a believer's life and

his distinguishing feature is his ability to remain steadfast throughout all such trials and tribulations. This very issue is described in the Holy Qur'an where it says:

Do you think that you will enter Heaven while there has not come over you a condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed along with him said: "When will come the help of Allah?" Yea, surely the help of Allah is nigh. (2: 216)

Look at the examples of those who passed through such tribulations. In addition to the matchless life of the Holy Prophet, his Companions offered so much that our actions are made to look like paltry offerings.

At the time of the battle of Tabuk the Holy Prophet made an appeal to enable the Muslims to prepare for battle. Muslims donated generously but none more so than the torchbearers of truth and spiritual honour. Hadhrat Umar gave half of everything he possessed without hesitation. Yet even this was not the pinnacle of financial sacrifice that such Companions were blessed with. They knew only one cause and that was to serve Allah and His Prophet. In response to the same appeal Hadhrat Abu Bakr donated everything he had and look at his answer to the Holy Prophet who asked him, 'Abu Bakr! What have you left at home?' His answer humbles us even today, 1400 years on. He said 'Only the name of Allah and His Messenger'.

Look at their utter devotion for God. They had wealth that could have given them a life of ease yet they marched in the direction of hardship and sacrifice – unshakeable in their belief of God. They proved their truth time and time again and look how Allah honoured them and blessed them manifold. Indeed this is the promise in the Holy Qur'an where God says:

Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall be your return (2: 246)

Allah refers to such deeds as loans that He will multiply – thus ensuring man a victory in such works. Can we deny that Allah has not fulfilled His promise at each and every stage? The glory of Islam and the source of our success are assured in such binding words yet still some feel unable to make that sacrifice. When we enter our homes we should have these words echoing in our hearts and the example of Hadhrat Abu Bakr should be constantly in our minds – they gave everything they had, so how can it be that we who have the benefit of seeing Allah's promise being fulfilled time and time again, how can it be that we should have the slightest hesitation in giving for His cause.

Ansarullah Calendar 2006

Region	Regional Ijtema	Refresher Course	Q&A Session 1	Q&A Session 2
London	5 Mar	19 Feb	19 Mar	27 Aug
Baitul Futuh	23 Apr	19 Feb	7 May	1 Oct
North East	21 May	5 Feb	23 Apr	1 Oct
North West		5 Feb	28 May	19 Nov
Scotland	19 Mar	18 Mar	14 May	26 Nov
Midlands	21 May	26 Feb	29 Jan	26 Nov
Herts	9 Apr	22 Jan	25 June	10 Dec
East	14 May	5 Mar	26 Feb	19 Nov
South	28 May	18 Feb	12 Mar	
Middx	14 May	12 Mar	2 Apr	10 Dec
South West	23 Apr			27 Aug
Islam-abad	16 Apr	5 Mar	4 Feb	3 Dec

Charity Walk: 11 June 2006

National Ijtema and Shura: 27,28,29 October 2006

The Problem With Eating Too Much Sugar

- Reduce the risk of having a heart attack -

By Drs B. Rana and Z. Rana

Asians are at particular risk of having coronary artery disease, more so than occurs in our native European equivalents. Doctors who treat heart patients often consider being Asian a risk factor for getting coronary artery disease in its own right! A 'risk factor', for coronary artery disease, is a condition or habit that makes a person more likely to have a heart attack. These include high blood pressure (hypertension), diabetes, high cholesterol, and smoking. A family history of heart attacks will increase an individual's risk also. To this list we can add 'being Asian', as we appear to have a genetic predisposition.

Furthermore, it has been observed that Asians living in developed countries appear to have a higher risk of coronary artery disease than their counterparts in Asia. This increase in risk is seen within a single generation. Thus it is difficult to ascribe this observation to changes in genetic profile, as this would not occur so quickly. Environmental alterations are the most likely cause. It is our belief that diet plays a significant part. In particular it is the increase in the sugar (carbohydrate) content of our western diets that is likely to be the culprit.

How can sugar lead to an increase in coronary artery disease and heart attacks? It is our belief that eating a significant amount of sugar leads to an increase in the insulin levels in our blood. Overtime this state of raised insulin (hyperinsulinaemia) indirectly affects the lining of arteries. Fat is deposited within the wall of the artery and these 'plaques' can thicken and obstruct blood flow. In the case of the heart, the coronary arteries can block and cause a heart attack. In the brain the same process will lead to a stroke (cerebrovascular accident, CVA).

This hyperinsulinaemic state is a precursor to eventually developing diabetes (type 2 diabetes). This form of diabetes is due to the body not being able to respond to insulin. Insulin is a hormone that is released by the pancreas and causes sugar (glucose) in the blood to be correctly removed and stored by the body. Along with the development of diabetes comes high blood pressure and cholesterol. All together this combination of conditions is known as the 'metabolic syndrome'. This metabolic syndrome is, not surprisingly associated with an increased risk of stroke and heart attack.

Worse still, the damage is being done to the arteries long before the actual development of diabetes. So when an individual is diagnosed, for example aged 50 years, as having (type 2) diabetes there has been a period of 20-30 years prior to this where the disease has been developing and injuring the arteries. Research shows that diabetes is on the increase and predicted to reach epidemic proportions within the next 30 years. It is our firmly held belief that it is the high sugar content of our diets that is to blame. We as Asians are doubly at risk because of our genetic make-up.

The other very important change in our lifestyles has been the lack of regular exercise. Thus the way forward is to redress the balance by reducing the amount of carbohydrate (sugar) and exercising regularly. With regards to diet we need to preferentially eat food that has a low impact on our blood sugar levels. We put ourselves at less risk if we limit how much we entice our insulin to appear in the blood stream. This is directly linked to how much carbohydrate (sugar) we put in our mouths. Therefore we advise that you study the glycaemic index of food. Glycaemic index is just a measure of how much sugar actually hits the blood stream if you eat that particular food. You should avoid cane sugar (sucrose) where ever possible as this is a bad as pure glucose. A better alternative is fruit sugar (fructose). This means cutting right back on sweets, chocolates, biscuits and crisps. You should cut down on the amount of rice, potatoes and pasta you eat. The portions of the different type of foods you eat should be altered such that you eat less of the sugary foods and more salads, vegetables and meat. Reduce your intake of white flour, such as white bread/chapatti, and eat wholemeal flour, such as wholemeal bread/chapatti. Overall the size of portions should be reduced.

Along with these changes in diet it is essential that exercise is increased. Take the stairs rather than the lift. Walk rather than taking the bus or driving. Go for long walks. Take up a sport such as tennis/squash. Join a gym. The options are endless. What we need you all to realise is that you can significantly alter your risk of heart attacks and stroke simply by taking care of what you eat and how much you exercise. We may not be able to stop completely such disease from developing but we can certainly make a huge difference in how bad things get.

You should view this as your duty to Allah to show you are grateful for the endless blessings He has bestowed upon you by giving you good health. Just as our souls need subsistence through remembrance of Allah with prayers and good deeds so too does our body require the same attention. It is incumbent on you to choose to eat in a healthy way and exercise. As the benefits become apparent we are confident that you will no longer view such lifestyle changes as a burden but instead find peace and comfort in your new way, insha'allah.

Tabligh Question & Answer Session

Hertfordshire

Majlis Ansarullah Hertfordshire held a Tabligh symposium on 27th November 2005 in Milton Keynes on the subject of Peace and Harmony in Society in the Age of Terrorism. As many as 105 people attended of which 36 were non-Ahmadis.

The meeting was chaired by Sadr Ansarullah UK Mr Chaudhry Waseem Ahmad. A brief introduction of the Jama'at was delivered by Mr Waleed Ahmad while the Regional Ameer Mr Abdul Sami introduced the programme. Guests speakers representing Christianity, Judaism and Hinduism addressed the symposium, and Maulana Laeeq Ahmad Tahir represented Islam.

A lively question and answer session followed where participants offered their own views as well as putting questions to the panel. The local Mayor, Cllr Phil Gerrella, expressed his appreciation at being invited at the event and how much he had learnt. The programme was brought to a close at about 7.30 p.m. by the chairman with his concluding remarks and a silent prayer.

A small exhibition of books and leaflets on Islam was made available for the guests and everyone was treated to a meal before they left.

Midlands

By the Grace of Allah, Majlis Ansarullah Midlands organised a successful Tabligh Q&A session at Darul Barkaat in Birmingham. The attendance of non-Ahmadi guests was over 62. The main speaker and responder to questions was Maulana Ata-ul-Mujeeb Rashed and the session was chaired by Mr Waleed Ahmad, Naib Sadr Ansarullah UK. The Centre was also represented by Qaid Tabligh Mr Mubarak A Cheema and his assistant Mr Noman Mahmud.

The Regional Nazim Syed Imtiaz Ahmad welcomed all the guests to the meeting and introduced the senior Jama'at figures seated at the main table. Maulana Tahir Selby, Regional Missionary Midlands then gave a brief introduction to the Jama'at particularly citing its beliefs and also the differences between Ahmadi Muslims and other Muslims.

Maulana Ata-ul-Mujeeb Rashed addressed the meeting on the topic of Islam and Peace and explained that they were one and the same thing. A large number of questions followed after his address. After over an hour of questions the session came to a close with a silent prayer at just before 4.00 p.m. Feedback from the guests was extremely positive Alhamdolillah.